

## **Curriculum Development Evaluation of the Islamic Education Study Program in the Faculty of Tarbiyah and Teacher Training**

Ahmad Sofyan and Abuddin Nata

**Abstract:** Evaluation of curriculum development is one of the main activities in the implementation of education which is carried out periodically, that is, once every four years. This activity is based on the assumption that during this period there have been developments in science and technology as well as various changes in various fields of life: social, economic, cultural, and the needs of the business and industrial world, both at the local, national and global levels. These various changes must be responded to by the world of education, including through the development of its curriculum. In this way, education is always present in overseeing the process of the journey of human existence in life journey. The Islamic Religious Education Study Program at the Faculty of Tarbiyah and Teacher Training at UIN Syarif Hidayatullah Jakarta is one of the oldest study programs within UIN Syarif Hidayatullah Jakarta. The graduate profile of this study program includes preparing graduates to have competency insights, attitudes, and skills related to teaching assignments in the field of Islamic religion for madrasas and schools. In connection with changes in the qualifications and quality of input competencies (prospective students) in mastering the basics of religious knowledge, as a result of the change in the type of madrasah education from what was originally an educational institution that prepared experts in Islamic religious studies, to become a public school with religious characteristics, resulting in the profile of PAI graduates as mentioned above being difficult to realize. Likewise, the policy of the Teacher Professional Education Program (PPG) in the last four years has resulted in teacher competence or pedagogical competence, as one of the professional teacher competencies which was originally the responsibility of the PAI curriculum, has been taken over by PPG. The change in the nature and type of madrasah and the birth of the PPG necessitated a review of the current PAI curriculum. Writing that uses data from library research (library research), and data from field research, in the form of in-depth interviews, observation, and documentation, presented in a qualitative descriptive and dialectical analysis concludes, about the need to develop Islamic education curriculum to answer challenges and the problems it faces. These challenges include the existence of the PPG policy which takes part of the PAI curriculum content in the field of the teaching profession; the change of madrasas into public schools with a religious spirit which causes madrasah graduates to lack sufficient mastery of the basics of religious knowledge, as well as challenges of globalization which require the presentation of religious teachings that are more scientific in nature.

**Keywords:** PAI Dynamics, Graduate Profile, Causal Factors, Development, PAI Curriculum

---

### **Rational**

#### **PAI dynamics**

In his article "Challenging Moderate Muslims: Indonesia's Muslim School in the Midts of Religious Conservatism," which was published in the Religion Journal (2018: 13) Muhammad Zuhdi said: Religions play an important role in Indonesian society, which is true in many other places around the world. The changing social circumstances, for various reasons, create new challenges for religious values that have been in place for a very long time: Religion plays an important role in Indonesian society; in fact, it is true, as it is elsewhere in the world. Likewise, changes in the social environment, for various reasons, have created new challenges for religious values that have been present for a long time.

In the course of its history over a period of fifteen centuries, the existence of religion gave rise to the existence of Islamic Religious Education which has displayed extraordinary dynamics, which can be seen in several stages.

The first stage of Islamic Religious Education begins with the sending of the Prophet Muhammad SAW by receiving revelations from Allah SWT, Islamic religious education begins. The Prophet Muhammad SAW was the first human to be taught Islamic religious knowledge by Allah SWT. The first material for Islamic religious education that the Prophet Muhammad received was verses 1 to 5 of sura al-'Alaq, which means: 1. Read with (mention) the name of your Lord who created! 2. He created man from a clot of blood.3. Read it! Your Lord is the Most Glorious, 4. who teaches (man) with a pen. In these five verses there are already the main elements of Islamic religious education; starting from 1) elements of the learning process as seen in the vocabulary of iqra' (read) which according to M. Quraish Shihab in *Wawasan Al-Qur'an* (1996:5) means read, research, deepen, know the characteristics of something, read nature, read the signs of the times, history, yourself, written and unwritten; 2) basic elements, principles and ideology, as seen in the bismirabbika

vocabulary (by mentioning the name of your Lord); 3) the element of the learner, namely al-insan (human) as a creature who besides having physical, biological and sensory elements, also spiritual and intellectual elements, as reflected in the allamal insan vocabulary (teaching to humans); 4) elements of infrastructure and media, as seen in the vocabulary of alladzi allama bil qalam (which teaches humans with a pen); and 5) elements of the curriculum or teaching materials, as reflected in the maa lam ya'lam vocabulary (everything that is not known to humans).

The educational process of Allah SWT for the Prophet Muhammad SAW lasted for approximately 23 years with the help of the Angel Gabriel as the mediator. The teachings of Allah SWT to the Prophet Muhammad SAW are compiled in the Koran which consists of 30 Juz, 114 letters, and 6666 verses. At the same time, the Prophet Muhammad SAW was also ordered by Allah SWT to teach or educate the teachings (revelation) he received from Allah SWT to the Prophet Muhammad SAW.

Thus within a period of 23 years the Prophet Muhammad SAW acted as a student, student, or student, and at the same time acted as a teacher, lecturer, mentor, or trainer. This is stated in the word of Allah SWT. O our Lord, send among them an apostle from among them, who recites to them Your verses, teaches them the scriptures and wisdom (sunnah), and purifies them. Indeed, You are the Most Mighty, the Most Wise." (Q.S. al-Baqarah, 2:129). In the 2019 Interpretation of the Ministry of Religion, it is stated that among the meanings of wisdom are sunnah, deep understanding of religious teachings, truth, accurate speech, fear of Allah SWT, prophethood, treatise, reason, and harmony between knowledge and practice.

Verily, Allah has truly given gifts to the believers when (He) sent among them a Messenger (Muhammad) from among themselves who recited to them His verses, purified their (souls), and taught them the Holy Book (Qur'an) and wisdom. Verily, before that, they were in manifest error. (Q.S. Ali Imran, 3: 164). It was He who sent a Messenger (Prophet Muhammad) to illiterate people from their own (amongst) sides, who recited His verses to them, purified their (souls), and taught them the Book (Al-Qur'an) and Wisdom (Sunnah), even though before they were really in a clear error. (Q.S. Ali 'Imran, 62:2).

In his book "Grounding the Qur'an", (1992:172) M.Quraish Shihab interprets verse 2 of the letter al-Jumu'ah by saying: Rasulullah SAW, who in this case acts as the recipient of the Qur'an, is tasked with conveying these instructions purify and teach people. Purifying can be identified with educating, while teaching is nothing but filling the minds of students with knowledge related to the realm of metaphysics and physics. The goal to be achieved by reading and teaching is devotion to Allah in line with the purpose of human creation emphasized by the Qur'an. in surah Al-Dzariyah, 56: I did not create humans and jinn except to make the ultimate goal or the result of all their activities as a service to me. Books on the History of Islamic Education generally note that the first Islamic religious education activity carried out by the Prophet Muhammad took place at the home of one of al-Arqan's companions in Mecca, hereinafter referred to as Dar al-Arqam. However, the education that took place at Dar al-Arqam was not yet effective, due to situations and conditions that were not yet possible. The city of Mecca is still controlled by the Quraish infidels, the apostleship and leadership of the Prophet Muhammad are still being opposed, the followers of the Prophet Muhammad are still few and not yet well consolidated, and so on. Islamic Religious Education only began to run effectively after the Prophet Muhammad SAW migrated to Medina. History records that the first educational institution established by the Prophet Muhammad SAW in Medina was Suffah, which is a part of the mosque used for educational and teaching activities; his students included Abu Hurairah, Salman al-Farisi, Abu Dzar al-Ghifari, Abdullah Ibn Umar, Abdurrahman bin 'Auf, and Bilal bin Abi Rabah. The Prophet Muhammad attempted to explain the Qur'an through his words, deeds, and decrees. This is what is hereinafter referred to as al-Hadith. These explanations include tafshil (details) on verses that are mujmal (global), ta'qid (limitations) on verses that have a very broad reach; takhsis (specialization) or exclusion of general verses, (affirmation) of verses that have more than one meaning (musytarak); and also the determination of something that has not been confirmed in the Qur'an. The curriculum used in Suffah is the Qur'an and al-Hadith as well as social issues, economics, knowledge, life skills, and so on.

These graduates from Shuffah were then sent to various parts of the country to teach and educate the public. However, at that time, the science of Islamic religious education had not yet been structured as a scientific discipline as it is now. The science of Islamic religious education still takes the form of Islamic da'wah, namely inviting and awakening the public to be interested and intrigued to implement Islamic teachings to feel the benefits for people's lives, as well as in the context of abandoning lifestyles inherited from previous religions or traditions that are not in line with Islam. Education with this first stage model was then carried out during the time of the Rashidun khulafaur by adding sources of teachings that came from the ijthad of the Rashidun khulafaur papa, other friends, and tabi'in. Apart from being known as war leaders and caliphs, Umar Ibn al-Khathab and Ali Ibn Abi Talib were also known as friends who had many ideas, ideas, thoughts, and results of ijthad in the fields of fiqh, theology, morality, and so on.

Islamic religious education in the second stage occurred during the time of the Umayyad Caliphs, the Abbasids, and the Three Great Kingdoms, namely the Ottoman Empire, the Mughal Empire in India, and the Safavid Empire in Persia. At this stage, Islamic religious education is not only part of da'wah which emphasizes practice, but it has also emerged as a science. At that time, the religious sciences, such as Tafsir/Tafsir Science, Hadith/Hadith Science, Theology, Fiqh, Sufism, morals, Sirah, Islamic Cultural History, and grammar were already formed and took the form of schools. At this time, various general sciences have grown and developed, such as mathematics, physics, chemistry, biology, medicine, pharmacology, astronomy, and social sciences: sociology, history, anthropology, psychology, and so on. Those who develop general knowledge are commonly called scientists; those who develop religious knowledge are commonly called scholars. However, the existence of a division of expertise does not imply dichotomy, separation, and conflict as happened in the West, because Islam, with its main guideline, the Qur'an, has since its arrival paid attention to all branches and branches of knowledge; religion and general science. The division only shows focus, expertise, and division according to the talents, interests, and abilities possessed. Between scientists and scholars feel one and complement each other. Scientists equip themselves with the attitude of the clergy; and scholars equip themselves with scholarly attitudes, to create scholarly intellectuals; and intellectual scholars. Conflict of sects in the internal religious sciences; and even the dichotomy between religious knowledge and general science began to occur at the end of the classical century, the end of the Abbasid rule, and in the Middle Ages from the 13th to the 18th century. Studies on the causes of the fragmentation of religious schools of thought, the closing of the doors of *ijtihad*, and the dichotomy between religious sciences and general science have been studied by many experts, among others because of group interests, political interests, and the view that in the religious sciences and science in general, it is considered that there are sources from outside, such as from Greek philosophy, Indian philosophy, Jewish philosophy, Christian philosophy, and from elements of other religions. Various Islamic religious knowledge taught at various Islamic educational institutions today, there are still many who inherit Islamic religious knowledge inherited from the Middle Ages, a century in which internal conflicts began to occur within the Muslim community, such as between Sunni and Shi'a and between Mu'tazilah and Asy'riyyah who are politically ideologically both Sunni; then the conflict between fiqh and Sufism, the conflict between religious groups represented by al-Ghazali and the philosophers represented by Ibn Rushd. Al-Ghazali wrote the book *Tahafut al-Falasifah* (Chaos in Falafat), and Ibn Rushd wrote *Tahafut al-Tahafut* (Chaos in Chaos). This second stage is also marked by the closing of the door of *ijtihad*.

Islamic Religious Education in the third stage, occurs when the emergence of Islamic reformers calls back to the spirit of the Koran which carries the mission of integrating religious knowledge and general science; the emergence of views of the need to have a broad view of Islamic religious knowledge; views that encourage the need to build tolerance, mutual respect, mutual respect and provide opportunities for mutual existence, views that encourage understanding religion not only using normative, theological and textualist approaches that cause religion to be understood doctrinally and in black and white, but also using historical, sociological, and philosophical approaches, so that Islam can be understood in the context of the situations, conditions, and concepts contained therein.

Islamic Religious Education in this third stage is also marked by the opportunity to form a new school of thought through the opened door of *ijtihad*. In line with that, students are not only introduced to one school of thought in a field of Islamic religious knowledge but have also been taught various schools of thought. Islamic Religious Education, which is sociological, historical, philosophical, integrated, comprehensive, and tolerant, was initiated by Harun Nasution, through the books he has written, including *Islam, Viewed from Its Various Aspects* 2 vols; (1979), *Islamic Theologian*, (1972); and *Philosophy and Mysticism* (1978). In *Islam Viewed from Its Various Aspects Volume I* (1979), Harun Nasution presents a discussion of religion and its understanding in its various forms, Islam in its true sense; aspects of worship, spiritual practice and moral teachings, historical and cultural aspects, political aspects, and social institutions. Whereas in volume II of the book, Harun Nasution discusses legal aspects, theological aspects, philosophical aspects, and reform aspects of Islam. The two volumes of the book seem to be the essence or eyes written briefly. These two books were then followed by the book *Fi Ilmi Kalam or Islamic Theology, Philosophy and Mysticism in Islam*, as well as *renewal in Islam* which seems to be *syarah* or explanation of the two volumes in Islam in terms of various aspects. However, Harun Nasution did not write a book that specifically discusses legal aspects, historical and cultural aspects, worship aspects, spiritual training and moral teachings, and political aspects. This is because Harun Nasution presents more as a theologian and philosopher. Islam in terms of its various aspects began to be taught in lectures at IAIN in the 70s to the 2000s. However, since IAIN changed to UIN Syarif Hidayatullah Jakarta, besides being taught Islam in terms of various aspects, Islam is also taught with other approaches.

Islam in View from Its Various Aspects initiated by Harun Nasution is considered to have contributed to broadening students' insights in understanding Islam, cultivating a critical and objective attitude toward Islamic teachings, and tolerance, and introducing Islam with a rational, philosophical, sociological, and historical

approach. However, according to some experts, this book is considered to be less able to foster an attitude of religiosity and piety in students; making Islam stop at discourses that are debated, but less encouraging students to practice religion. H.M. Rasyidi, for example, is among those who do not agree with Harun Nasution's views. This was shown, among others, by H.M. Rasyidi writing the book *Criticism of Islam Viewed from Its Various Aspects* Harun Nasution.

Islamic Religious Education in the fourth stage emerged when the Ministry of Religion of the Republic of Indonesia in the 90s initiated the *Dirasah Islam*; namely a study that emphasizes Islamic religious material that is broader in scope by emphasizing the nature of Islamic teachings which further encourages students to arise the desire to practice Islamic teachings. The *Dirasah Islamiyah* book is divided into 5 volumes. Each volume discusses the field of Islamic religious knowledge, namely 1) Books of the Qur'an and al-Hadith, 2) Books of Islamic Fiqh, 3) Books of Kalam, Philosophy, and Sufism, 4) Books of Islamic History and Culture, and 5) Islamic Books and Social Institutions. This book was taught for several years at IAIN/UIIN in Indonesia. However, the emergence of Islamic Religious Education in the form of *Dirasah Islamiyah* also received criticism from various parties. Azyumardi Azra in his book *Islamic Education* (2000: 2002) for example says: One of the common criticisms of the 1995 IAIN National Curriculum, is the impression that the curriculum and its core topics were prepared in a hurry, there was a lack of "cohesion: (integrity), and "overall" (comprehensiveness), both between the various subjects in the curriculum and with subjects outside it which are seen as having a connection with certain subjects in the curriculum. In this regard, for example, the question arises about how the religious sciences relate to general sciences; why are general science disciplines that have relevance to religious sciences not or are not mentioned enough, even though these general sciences color a lot of certain majors? The impression of a lack of coherence arises from the many opinions that see that there is an overlapping of the core topics contained in the *Dirasah Islamiyah* course with Tafsir, Hadith, Kalam, Fiqh, Sufism, Islamic Philosophy, PMDI, and even with SKI at the Faculty of Adab. The *Dirasah Islamiyah* course, as it is understood, is indeed a kind of "introduction" to various aspects of Islam, both doctrinal and historical; but there are quite a number of the core topics of this course which are then repeated in the other courses mentioned above. This repetition is sometimes nothing more than mere repetition, without further elaboration or deepening. Criticism of *Dirasah Islamiyah* is also related to an approach that only prioritizes mastery of the material, without being accompanied by the provision of the methodology needed for its development. In other words, the book only provides food dishes, but is not accompanied by how to make these dishes; or like just giving fish, but not accompanied by efforts to give the ability to catch fish, or even how to make fishing gear, so that when the fish run out, he can catch fish himself.

The fifth stage of Islamic Religious Education was marked by the appearance of the book *Methodology of Islamic Studies* in the 1920s. Abuddin Nata, for example, wrote the book *Methodology of Islamic Studies* (2006). The book, among other things, discusses the human need for religion, the relationship between religion and social science, the understanding and sources of Islamic teachings, the characteristics of Islamic teachings, the mission of Islamic teachings, the position of Islam among the world's religions, the methodology of understanding Islam, the study of the construction of religious research theories, religious research theories, interpretation research models, hadith research models, Islamic philosophy research models, tasawuf research models, fiqh (law) research models, political research models, Islamic education research models, Islamic history research models, modern thinking research models in Islam, research models of anthropology and sociology of religion, and the Islamization of Science. The writing of the book *Methodology of Islamic Studies* was followed by other writers from various other Islamic Religious Colleges.

The sixth stage of Islamic Religious Education is marked by the spirit of returning to religion, (back to religion), among Muslim intellectuals and scholars emerging Islamic studies relating to various aspects of life, as well as Islam which has a diverse nature. Abuddin Nata in his book *Comprehensive Islamic Studies* suggests 31 styles of Islamic thought. Namely 1) normative Islam; 2) ideological Islam; 3) political Islam; 4) formalistic Islam; 5) Dogmatic Islam; 6) exclusive Islam, 7) textualist-literalist Islam; 8) radical Islam; 9) fundamentalist Islam; 10) traditionalist Islam; 11) historical and cultural Islam; 12) rational and intellectual Islam; 13) substantive Islam; 14) moderate Islam; 15) humanist Islam; 16) transformative Islam; 17) Archipelago Islam; 18) dynamic Islam; 19) actual Islam; 20) reformist Islam; 21) alternative Islam; 22) Interpretive Islam, 23) Pluralist Inclusive Islam; 24) modernist Islam; 25) Cosmopolitan Islam; 26) esoteric Islam; 27) Liberal Islam; 28) colorful Islam; 29) My Islam, Your Islam, Our Islam, 30) Islamic School of HMI; 31) Islam rahmatan lil alamien. Each of these Islamic styles was born to answer the challenges of the times and the needs of society and have a mindset pattern about Islam that was put forward by the initiators.

These various styles of Islam in addition to illustrating the flexible style of Islamic teachings, without leaving their main teachings (faith, Islam, and ihsan) and show that Islamic teachings are very concerned about and have attention to all the problems faced by Muslims in particular, and the world in general. Abuddin Nata in *Comprehensive Islamic Studies* (2018: 528) says, that Islam rahmatan lil alamien, which among others was

initiated by Nurcholish Madjid Cak Nur), Abdurrahman Wahid (Gus Dur), Usep Fathuddin, Komaruddin Hidayat and Azyumardi Azra for example, was born in response to the dynamics of a pluralistic Indonesian society. Islam rahmatan lil alamien exists to protect Indonesian society like that. Through this Islam rahmatan lil alamien, it is hoped that differences in religion, culture, ethnic background, and so on will not have a negative impact, or will not become a source of conflict but instead will become a blessing for the whole world. Furthermore, my Islam, your Islam, our Islam which was initiated by Abdurrahman Wahid in 2006 was born in building tolerance within the Muslim community itself. The number of schools of thought in Islam besides containing elements of similarities as well as differences. Islam that is adhered to by Muhammadiyah and Islam that is adhered to by Nahdhatul Ulama, in addition to having differences in matters that are branches (*furu'*, results of *ijtihad* and not principal), also contains similarities, in terms of teachings of noble character, humanity, mutual help, deliberation, and others. so for him. Therefore, besides having an Islam that each of them adheres to (my Islam and your Islam), there is an Islam that is shared by those who are different (Our Islam).

In line with the splendor of Islamic studies from various dimensions and characters, this is followed by the splendor of Islamic religious activities in society. The construction of mosques with their various architectures is getting livelier, starting from urban areas to rural areas, religious studies activities in mosques and various other places seem to be growing and developing. In his article "The Role and Function of Mosques in Indonesia in the Perspective of Islamic Education" in the *Ta'dibuna Education Journal* (vol.10. No.3, 2021: 415) says: Mosques do not only play a role as the main supporter of ritual worship activities that function to improve mental health spiritually, but has also been used for various other social activities

The liveliness of the people practicing the Islamic religion was also followed by an increase in the number of people performing the Hajj and Umrah pilgrimages, *tahfidz al-Qur'an* activities, compensation for orphans and the poor, collection of *zakat*, *infaq*, and *shadaqah*, *taushiyah*, remembrance and prayer together, as well as other. Such religious studies are also followed by Islamic religious studies at prominent public campuses such as Islamic Studies at the Salman Mosque, ITB Campus, Islamic studies at the al-Gifari campus of IPB; Islamic studies at the al-Rahman Mosque, UI Campus, and so on. In some of the studies on these campuses, at a later stage, many campus activists had affiliations and networks with exclusive religious views that tended to be fundamentalist, extreme, and radical. Various research results have shown the existence of such a phenomenon in Islamic studies on campus. This requires a more precise pattern and approach to developing Islamic religious education.

Islamic Religious Education in the seventh stage takes the form of Islamic Studies. That is a study that examines and examines Islam as a social phenomenon. Namely, Islam is believed, understood, and practiced throughout the Islamic world, and not normative and theological Islam as found in the Koran. Islam in the form of Islamic Studies takes a scientific style, namely using various scientific disciplines, such as sociology, history, anthropology, psychology, feminism/gender, theology, and so on as an approach. This approach is suitable for explaining the signs contained in the verses of the Qur'an relating to the relationship between humans, the history of the life of the community in the past, the origin and growth of society, and so on. The results of this study from Islamic Studies show that some are following what is desired by the Qur'an and some are not under what is desired by the Qur'an, because in this Islamic study, the conclusions drawn are based on empirical facts. This study on Islamic Studies does not seek to build new Islamic teachings but rather focuses on examining what sects, schools, or sects are understood, internalized, and practiced by the Muslim community. Through Islamic Studies, the practice of Islamic teachings in society can be mapped; for example a map of the practice of the Islamic world which practices theology; any Islamic community that adheres to Sunni, Shi'a understanding; etc; which Islamic societies adhere to the *fiqh* of Imam Abu Hanifah; the *fiqh* of Imam Maliki, the *fiqh* of Imam Shafi'i, and the *fiqh* of Imam Ahmad Ibn Hambal; Which Islamic community adheres to Sufism/Thariqat Akhlaki (Imam al-Ghazali), Sufism/Thariqat Qadariyah/Naqsyabandiyah, Sufism/Thariqat Khalwathiyah, and so on. Islamic religious education in the form of Islamic Studies also provides in-depth information about the history of the growth and development of Islamic knowledge, culture, and civilization throughout the Islamic world, and others. Islamic Religious Education in the form of Islamic Studies is necessary in seeing Islam in reality (*das sein*) to be compared with Islam in ideality (*das sollen*) as contained in the Qur'an and al-Sunnah. Islam which exists in ideality must be endeavored to appear in reality so that the benefits are felt. Meanwhile, Islam that exists in reality that is not in line with Islamic ideals must be straightened out and improved. Islamic education model of Islamic studies is generally carried out by Western orientalist. Approaches to the Study of Religion (1999) edited by Peter Connoly. This book discusses feminist, phenomenological, philosophical, psychological, sociological, and theological approaches to anthropologists. If in another approach everyone can study religion; but when the theological approach is rather problematic, because it must be accompanied by belief, starting from the beliefs one adheres to. Then *Islam in Asia* (1987) edited by John L. Elposito. This book contains 10 articles written by experts, including Iran: Implementation of an Islamic State; Pakistan: Islamic Government and Society; Afghanistan: Islam and Counter; The Philippines: Autonomy for the Muslims; India:

Muslim Minority Politics and Society, Malaysia: Islam and Multiethnic Politics, and Indonesia: Islam and Cultural Pluralism. Subsequently, 4 volumes of *A History of Islamic Sociology* (199) were published, written by Ira R. Lapidus. In volume III, this book discusses Islamic Modernism and Reformism that took place in Iran, Turkey, Egypt, the Arab Middle East, and North Africa: Algeria, Tunisia, Morocco, and Libya; secularism and Islam in Southeast and South Asia, Islam in the Indian Subcontinent: India, Pakistan, and Bangladesh; Islam in Indonesia and Malaysia, and Islam in Africa Abas e-20. Next came the book *The New Word of Islam* (1966) written by L. Stoddard. This book, among other things, discusses the decline and fall of the Islamic world, the rise of Islam, pan-Islamism, western influence, political change, nationalism, and economic change. These are some examples of the results of studies on Islam in reality.

Islamic Religious Education in the eighth stage, among others, is marked by efforts to compromise, unify or synthesize the various models of Islamic religious studies as mentioned above, hereinafter known as Comprehensive Islamic Studies. Namely Islamic religious education that integrates Islamic religious education models such as Islamic da'wah activities to instill Islamic religious values into each individual, separate Islamic religious education models that are normative, theological and textual, Islamic religious education Islamic models Judging from Its various aspects, namely Islamic religious education which is broad, critical, rational, tolerant, historical, and sociological; Islamic religious education model *Dirasah Islamiyah* which is separated without integration with science and technology; Islamic religious education using the Islamic Studies Methodology model which, in addition to highlighting the importance of the framework of Islamic teachings, is also the methodology for its formation and development; Islamic religious education is the Back to Spiritual model, and Islamic religious education is the Islamic studies model. In Islamic religious education in the form of Comprehensive Islamic Studies, what is to be achieved is not only fostering an attitude of religiosity and having a broad, deep, critical, rational, tolerant, historical, and sociological understanding of Islam, but also mastery of methodologies and various approaches. However, in practice, the Comprehensive Islamic Islamic Studies model is felt to lack insight, attitudes, and skills in mastering methodologies and approaches. However, this deficiency was overcome by introducing models of integration of knowledge, both internal integration among religious disciplines, as well as integration between religious knowledge and general science. In this regard, it is recommended that all models of Islamic religious education be studied and understood in depth to take the elements of strength and leave out the elements of weakness.

By paying attention to the explanation above, it can be seen that Islamic religious education is a very dynamic field of study in terms of scope, nature, role, function, model, and approach to understanding it. From all of these as a teaching that is normative, and ideological, to form an attitude of religiosity with a monologue study model and approach, it becomes a family of Islamic religious knowledge that has various branches that are rational, critical, comprehensive, historical, sociological and philosophical, with a study model that is dialogic analysis synthesis. This situation is partly due to internal and external factors. Internally, teachings that originate from the Qur'an and al-Hadith are sharia that not only regulates matters of faith, worship, and akhlakul karimah, but also regulates muamalah issues: social, social, economic, science, culture, civilization, institutions social, government system, defense and security, judiciary, education, health and so on. Islamic teachings in the fields of faith, worship, and akhlakul karimah are doctrinal principal teachings that must be carried out according to established rules, and solely for the sake of expecting the pleasure of Allah SWT. Things that must be believed as creeds are qath'i and certain which should not be mixed with other beliefs. Likewise, religious teachings are something that cannot be added or subtracted and must be accepted with full obedience (*sam'an wa thaatan*). Likewise, moral teachings are teachings that must be realized as the fruit of faith and worship and must underlie muamalah teachings as mentioned above. In Islamic teachings which are mu'amalah in nature, Islam only establishes the principles, while the procedures and implementation are left to the results of human *ijtihad*.

In the social field, for example, there are principles of equality, justice, and humanity, so that in Islam all human beings are equal; their height is not determined by gender, ethnicity, language, and others, but by faith and piety (Q.S. al-Hujurat, 49:13). Furthermore, in the economic field, Islam establishes Islamic teachings that require efforts to free economic activity from the practice of usury, monopoly, maysir (gambling), fraud, fraud, coercion, embezzlement and so on. Meanwhile, in the field of Islamic politics, it does not establish a particular government system, such as the khilafah, mukiyah, sulthaniyah, jumhuriyah, and so on. But what is important is realizing the benefit of the ummah, justice, humanity, democracy, upholding and protecting human rights, and so on. Whereas in the field of science, Islam (al-Qur'an) as stated by M. Quraish Shihab "*Membumikan Al-Qur'an*," (1998) is not by putting forward many scientific theories in the Qur'an, but the most important thing is the encouragement and the creation of a conducive climate for the development of science, and with this knowledge, the community will be more prosperous and get the guidance of Allah SWT.

Furthermore, Islamic religious education at this time must help people live life in the millennial era, 4.0 and 5.0, which are increasingly facing fierce competition. Islamic religious education in the era of globalization and the millennial era 4.0 and 5.0, as stated by Abuddin Nata in "*Higher Level Thinking Skills in Islam*," in the

Journal of Ta'dibuna Education (Vol.10, No.2, 2021:120) does not only encourage the community For the community to be able to compete based on noble character, they must also have higher order thinking skills. Namely the ability to collaborate and consolidate several opportunities that are scattered from various parts of the world in a timely and precise manner with the help of technology for mutual prosperity and success.

### **1. Background to the Establishment of the PAI Study Program**

The Islamic Studies Program (PAI) is one of the oldest Study Programs at UIN Syarif Hidayatullah Jakarta. He, together with the Arabic literature study program at the Faculty of Adab, has been around since UIN was still the Academy of Religious Sciences Service which was established during the time of Mohammad Ijas as Minister of Religion. According to Masdar F. Mas'udi and Syafiq Hasyim, in their article K.H.Mohammad Ijas which was published in Azyumardi Azra and Saiful Umam (ed), Indonesian Ministers of Religion Socio-Political Biography (1998:169) that the Academy of Religious Studies (ADIA) in Jakarta it was opened on May 1, 1957. Through this ADIA many junior high/high school teachers no longer graduated on the same level as those they taught. Several ADIA graduates have finally succeeded in continuing their studies to a higher level, both at home and abroad. In the following time, ADIA which was in Jakarta, and the Islamic College of Religion (PTAIN) which was founded in 1952 in Yogyakarta joined forces and became IAIN (State Islamic Religious Institute) with 4 faculties. Namely the Tarbiyah Faculty and the Adab Faculty in Jakarta, and the Ushuluddin Faculty and the Syari'ah Faculty in Yogyakarta. This merger was when the Ministry of Religion of the Republic of Indonesia was led by K.H.Muhammad Wahib Wahab who was appointed Junior Minister of Religion on July 10, 1959, according to Presidential Decree No. 153/1959. The establishment of IAIN, which is a combination of ADIA in Jakarta and IAIN in Yogyakarta, is based on Minister of Religion Regulation No. 10/1960 as the implementation of Government Regulation No. 11/1960, which is under the supervision of the Religious College Affairs Section.

Furthermore, in 1963, another change occurred, namely that the two faculties in Jakarta became IAIN Syarif Hidayatullah Jakarta, and the two faculties in Jogjakarta changed to IAIN Sunan Kalijaga, each of which had 4 faculties, namely the Tarbiyah Faculty, the Adab Faculty. , Faculty of Syari'ah, and Faculty of Ushuluddin. This change occurred during the Ministry of Religion of the Republic of Indonesia led by KH Saifuddin Zuhri who was appointed Minister of Religion on Friday, 2 March 1962 at 10.00 am. Furthermore, on May 20, 2022, IAIN Syarif Hidayatullah Jakarta changed to the State Islamic University (UIN) Syarif Hidayatullah Jakarta. This change occurred when the Ministry of Religion was led by K.H.Said Agil Husin al-Munawwar, and the Ministry of Education and Culture was led by H.A.Malik Fadjar, M.Sc. The two Ministers made a Joint Decree for the change of IAIN to UIN, which was subsequently determined based on Presidential Decree Number 031 of 2002. Thus, if calculated from its founding in 1957 during ADIA until 2020 during UIN, then the age of PAI is 65 years. And from this background, it can be seen that the background of the establishment of PAI was to meet the needs of Islamic religious education teachers in madrasas and public schools. The establishment of PAI as part of the existing programs at ADIA, IAIN, and UIN involved the number 1 person in Indonesia, and other important figures, namely the President of the Republic of Indonesia, the Minister of Religion of the Republic of Indonesia, educational leaders, community leaders and so on.

The presence of Islamic tertiary institutions and also madrasas for Muslims has become the main choice in continuing their education. This happens because in addition to the relatively affordable cost, also because the quality is high, and in line with the ideology adopted by the community. Therefore, at the beginning of its birth, Islamic Higher Education including the Study Programs in it, including PAI, became the people's main choice. They view the job of being a teacher in Madrasahs, Public Schools, and others as a noble job.

The existence of Islamic Higher Education as the main choice of society, stated by Abuddin Nata in his article "Making Islamic University and Madrasa as Society's Primary Choice" which was published in the Journal of Islamic Education, al-Hayati, (Vol. 4, 29 December 2022: 1) said: Seeing from the period at Its growth and development, from the pre-independent era until now, Islamic university and Islamic School (Madrasah) has been increasing, both in terms of quality and quantity. Therefore, Islamic universities and Islamic schools have become society's primary choice: By looking at growth from one period to another; from the pre-independence period, until now, Islamic Universities and Islamic schools (Madrasahs) both in terms of quality and quantity have grown. Thus, Islamic universities and Islamic schools have become people's first choices. Community interest in Islamic universities and schools, including Islamic boarding schools, according to Abuddin Nata in his article: "Kyai and Character Education", which was published in the Psychology Journal (18 Nov.2020) because all Islamic educational institutions teach noble moral values based on the yellow book, the view of the kyai's life, as well as the vision and mission of the Islamic educational institution.

### **2. Vision, Mission, and Goals**

Furthermore, regarding the vision of PAI in the Guide to Undergraduate Curriculum (S1) Islamic Religious Education (2018: 11) it is stated that "Becoming a center of excellence" in the field of Islamic Religious Education at the ASEAN level by integrating Islamic, scientific and Indonesian values. In this vision, it can be seen that apart from being an excellent center for Islamic studies at the Southeast Asian level, it is also at the same time a center for Islamic studies that is in line with the development of science and Indonesian values. So that apart from being an expert on the Islamic religion, he can also develop Islamic teachings scientifically and become a person who is responsible for building the nation and state.

Meanwhile, the mission that the PAI Study Program wants to carry out in the Islamic Religious Education Undergraduate (S1) Curriculum Guidebook (2018: 11) is a. To organize Islamic Religious Education and develop it proportionally to strengthen the Islamic Religious Education discipline; b. Carrying out research in the field of innovative PAI to develop and create PAI theory and practice; c. Organizing community service in the field of PAI through guidance and mentoring in schools and madrasas; d. Provide training and consultation to develop institutions and PAI; e. To develop science in the field of Islamic education and learning in an integrated manner; and f. Disseminate the results of Islamic, scientific, and Indonesian research and studies in the field of PAI.

Of the six missions that PAI wants to achieve, it appears that it is closely related to the mission of the Tri Dharma of Higher Education, namely education/teaching, research, and community service which is adapted to the context of the vision of UIN Syarif Hidayatullah Jakarta.

Such a mission is then translated into objectives: a. To produce Islamic religious education scholars; b. Producing productive and competitive PAI thinkers; c. Producing academic works of national and international standards; d. Producing research works that become references in the field of education; and e. Producing scientific studies that influence the discourse and practice of PAI.

### **3. Human Resources**

Learning activities in the Islamic Religious Education Study Program (PAI) are supported by 32 lecturers serving 1320 students (2). Thus the ratio of lecturers and students is 1:25. The educational level of the lecturers consisted of 21 (70%) doctoral and 11 (305) masters. Of the 21 doctorates, 7 (25%) already have the academic rank of Professor (GB) or Professor. The composition of the number of lecturers with doctoral (70%) and Master (30%) academic degrees is less than ideal, which should be 85%:15%, namely 27 doctorates and 5 masters. Compared to the human resources (HR) of Islamic Religious Education (PAI) like those in PAI, the Faculty of Tarbiyah and Teacher Training at other PTAINs are classified as adequate. And it will be able to support the improvement of the quality of PAI if the human resources are utilized optimally and effectively.

### **4. Infrastructure**

To support the Tri Dharma of Higher Education, especially education and teaching activities, the Islamic Religious Education Study Program (PAI) is supported by a representative library; a complete Micro Teaching laboratory; worship and qiraat practicum rooms, PAI laboratories, and adequate worship facilities, namely apart from having a prayer room, there are also 2 campus mosques which are located close (about 100 M) from the lecture activities of the Islamic Religious Education Study Program.

From the explanation above, it is clear that the profile of the Islamic Religious Education study program; namely in terms of historical background, vision, mission, goals, human resources, and available infrastructure, appears relatively complete and can support teaching and learning activities and curriculum development.

## **Islamic Education Curriculum Development**

There are at least two concepts related to curriculum development. First, the concept of curriculum development related to developing components that generally must be in the curriculum; namely the components of the goal to be achieved; components of subjects and teaching materials; teaching and learning program (PBM) components, infrastructure components, and learning media, as well as evaluation components. Second, the concept of curriculum development concerns producing some policies that enable a curriculum to be implemented, such as by increasing the number of courses, building infrastructure that allows the curriculum to be implemented; or increasing the competence of human resources who have the competence to implement the curriculum. To carry out the development of the two curriculum development concepts mentioned above seems so simple. However, in practice curriculum development is a relatively complicated activity. This situation is caused by two things.

First, there is no solid theory of curriculum development. James B. MacDonald as quoted by S. Nasution in his book *Curriculum Development* (1991: 175) for example says that curriculum development is "a historical accident" which takes place by chance, in a random and unsystematic manner. Curriculum development is not carried out systematically based on what has been achieved before. The development of curriculum theory must



begin with the formation of systems and conceptual models which are then tested through systematic empirical research.

The same thing was also stated by H. Kliebard who was also followed by S. Nasution in his book *Curriculum Development* (1991: 175) who said that curriculum development is a-historical and suggested that research be conducted on models of thinking in producing or producing curricula. However, J.S. Mann (1975: 149) says that even though there is no curriculum theory discipline yet, he believes that there is already a lot of material available, in the form of the ideas of various curriculum experts that can be used to form theory development.

However, for those who are creative and innovative, there is no standard curriculum development theory yet, provides great and broad opportunities for those who are creative, innovative, and courageous to make *ijtihad*, and allows various rich models to be born. curriculum development. In addition, experts deliberately do not set a standard curriculum development theory, so that experts and education managers are not afraid to develop a curriculum under the vision, mission, goals, and expectations of every educational institution which are very numerous. A curriculum development model made for an institution, community, or nation, even though it is good, is not necessarily usable.

M. Quraish Shihab in his book *Grounding the Qur'an* (1996:87) for example says that education is like wearing a shirt; it must be measured, designed, and sewn according to the needs of the person who uses it. In this way, the clothes will fit and match, not loose and not tight. Thus every curriculum designer can develop designs and models contained in each curriculum component, starting from the components of objectives, subjects, learning processes, and so on. Among the curriculum components that are most dynamic in their development are the components of the learning process, starting from planning, implementing, and evaluating. Kasful Anwar and Hendra Harmi, for example, wrote the book *Development of Learning System Planning at the Education Unit Level Curriculum* (2011). In his book, he discusses the concept of planning a learning system, a systems approach to learning, syllabus development, analysis of student characteristics, development of competency standards and basic competencies; developing learning indicators, developing subject matter, developing learning experiences, developing assessment tools, developing learning resources, and developing learning implementation plans.

Accordingly, Irpan Abd. Gafar and Muhammad Jamil wrote the book *Re-Formulation of Islamic Religious Education Learning Design* (2030) which discusses the conceptual basis of learning design, the scope of Islamic religious education, and the components of designing and developing Islamic religious education learning. Meanwhile, Soeparlan Kasyadi, et al, wrote the book *Learning and Learning Strategies* (2014) which discusses learning from its various aspects: understanding, principles, strategies, evaluation, curriculum at the education unit level (KTSP) 2013 curriculum development, development of teaching materials, and problems that occur in the study. In developing the 2013 curriculum, he put forward three concepts about curriculum, namely curriculum as a substance, curriculum as a system, and curriculum as a field of study. The curriculum as a substance is the same as a learning activity plan, or as a set of goals to be achieved, and as a document that contains the formulation of objectives, teaching materials, teaching and learning activities, schedules, and evaluation. While the curriculum as a system is part of the school system, education system, and even the community system. As a system, the curriculum includes the personnel structure and work procedures on how to develop a curriculum, and implement, evaluate, and refine it. While the curriculum as a field of study is a field of study by curriculum experts and education and teaching experts.

Second, curriculum development is a complex job, because many theories and various factors, such as social, economic, political, scientific, technological developments, culture and so on force it to be considered in curriculum development. These various theories and factors compete for influence in formulating all curriculum components. Regarding which theory ultimately emerges as the winner that influences the formulation of curriculum components, it depends on political power, capacity, competence, social status, and so on. The government in power always controls development policies, owns systems and regulations, owns human resources, and funds usually come out victorious.

In formulating the goals to be achieved in the curriculum, for example, there is a struggle between the interests of national development, community interests, religious interests, scientific interests, and students' interests. Ideally, the goals formulated are fair and wise, namely paying attention to all these interests in a balanced and proportional manner.

Furthermore, even in the national interest, it is sometimes confusing, because sometimes policyholders change too quickly in setting policies, including policies on curriculum management. Furthermore, in formulating the interests of society it is also easy to change. Alvin Tofler in his book *The Third Wave* divides society into an agrarian society, an industrialist society, and an information society, so in the present period, the terms postmodernist society, global society, era 4.0 society, and society 5.0 emerged. Each typology of socialization has different characteristics, in terms of mindset, paradigm, mindset, orientation, way of looking at

the time, money, assets, communication, relationship patterns, success, and so on. The various patterns of society are not linear but parallel. That is, these models of society existed at the same time but in different places.

Education should serve all the interests of society at the same time. But in fact, educational institutions are often aimed at producing graduates needed by certain communities, ignoring the needs of other communities. Likewise, formulating goals for the benefit of students is no less difficult. The birth of various recent findings about who the students are varies greatly. Some measure students only by their intellectual intelligence or IQ, such as what was developed by Binet and Simor which has an impact on treating students in the majors they choose. Children who choose exact science majors are considered more prestigious than children who choose social science majors; others, such as Daniel Goleman as stated by Purwa Atmaja Prawira in *Educational Psychology in a New Perspective* (2014: 150-167) measure children in terms of their social, emotional and spiritual intelligence. According to him, the role of IQ in contributing to the success of people was only 20%. While the biggest contribution to people's success is social and emotional intelligence, namely the intelligence to manage oneself to be accepted and to be able to convince others. Later Howard Gardner appeared again as stated by Mindy L. Komhaber in Joy A. Palmer (ed), *Fifty Modern Thinkers on Education* (2003: 483) who said that everyone has 8 (eight) intelligence that are relatively autonomous, namely linguistic intelligence, logic mathematics, spatial, musical, physical kinesthetic, interpersonal, intrapersonal, and naturalist.

The birth of various findings in the field of the potential possessed by students results in the development in formulating curriculum objectives. In this connection, S. Nasution in *Curriculum Development* (1991:79) for example said that each curriculum must pay attention to children. How much attention depends on the position and role given to him. In a child-centered curriculum, the child is the main resource; whereas in a society-centered curriculum, attention to children is minimal, whereas, in a curriculum that uses developmental tasks, attention is given to children and society in a balanced manner. Several experts paid attention to children, including Rousseau who was later popularized by Frobel, Maria Montessori, Jean Piaget, John Dewey, and Ki Hadjar Dewantara.

Furthermore, in determining the subjects and teaching materials in the curriculum, the situation is even more complicated, because apart from having to pay attention to the psychological development, talents, interests, and motivation of children, they also have to pay attention to the various opinions of experts about the classification of various sciences. Al-Ghazali and Ibn Khaldun, for example, have views on science that have both similarities and differences. Al-Ghazali, as quoted by Ahmad Fuad al-Ahwani, for example in *al-Tarbiyah fi al-Islam*, (tp. Th:240) divides knowledge based on the paradigm of fiqh and Sufism, divides knowledge from the point of view of sources, from the point of view of benefits and a legal standpoint. From the point of view of sources, there are sharia sciences and non-sharia sciences. There are sharia sciences which include basic knowledge (Qur'an, Hadith, qaul sahabah, and ijma), branch knowledge (Fiqh, knowledge of matters of heart and morality); introductory knowledge (muqaddimah), linguistics and grammar; as well as complementary science (qiraat science, interpretation science, nasikh mansukh).

While non-sharia knowledge is divided into commendable sciences (medicine, mathematics, corporate science) consisting of basic sciences (agriculture, weaving, development, and governance), supporting sciences (smithing and clothing industry), and complementary sciences (food processing).and sewing or weaving); permissible knowledge (culture, literature, history, and poetry); and the reprehensible sciences (magic, magic, and certain parts of philosophy). While the division of knowledge in terms of its object can be divided into knowledge that is reprehensible (magic, amulets, fortune-telling, fortune-telling), commendable knowledge (religious science and knowledge of worship); and science which is to a certain extent commendable, and a certain extent reprehensible in its depth (Naturalist Philosophy). Meanwhile, from a legal point of view, some sciences are fardhu ain (religious science and its branches), and fardlu kifayah (medical science, mathematics, agriculture, weaving, politics, traditional medicine, and sewing). Imam al-Ghazali's division of knowledge is different from Ibn Khaldun's division of knowledge who divides knowledge into three groups, namely oral science (language) grammar, literature, and language arranged in the form of poetry; dalil naqli (from the Qur'an and Hadith) and dalil aqli.

Furthermore, Law Number 12 of 2012 Article 10 paragraph (2) states that the science and technology cluster consists of: a. religious science cluster; b. the humanities science family; c. social science family, d. natural science family; e. formal science family, and f. applied sciences. Whereas Abuddin Nata in his book *Islam & Science* (2018) based on ontology, divides knowledge into five clusters. Namely: 1) Islamic religious knowledge which originates from the Qur'an, al-Hadith, and al-ra'yu; 2) Natural science based on the universe of verses; 3) Social science based on social phenomena; 4) Philosophy based on deep thought, and 5) Laduni science based on guidance, inspiration, and divine light. While the tools to achieve this knowledge are the five senses, reason, and conscience (Q.S. al-Nahl, 16:78).

Furthermore, the development of teaching and learning approaches, models, methods, techniques, and tactics is also more dynamic and more difficult, considering that there are so many psychological theories that have influenced the birth of the epistemology of science. In this connection, there are at least three types of scientific epistemology, namely behaviorism, cognitivism, and constructivism. Behaviorism or empiricism was first introduced in 1913 by B. Watson and was developed by J.C.L. Hull, E.C. Tolman, B.F. Skinner, Pavlov, Edward Thorndike all have their roots in John Locke, and David Hume. Lock emphasizes the importance of the knowledge that is born from everyday experience (empirical) which is different from religious beliefs (brief).

Meanwhile, Hume, in another way, explains that the important element in philosophy that he builds is sensation, and the task of a philosopher is how to explain how that sensation works. views science entirely as derived from observations and experiences that come from the outside. This is based on the assumption that students are like white paper, an empty glass, or a flexible candle on the table (tabularasa). The white paper can be written whatever you want; an empty glass can be filled with anything depending on who filled it; and flexible wax can be formed into various types of objects. If this theory is applied to the teaching and learning process, it will give birth to an approach that is based on teacher activity (teacher-centric), the model is behaviorism-empiricism, namely observing and experiencing, the methods are lecturing, exposure, dramatization, and so on. In the process of teaching and learning, behaviorism emphasizes a measurable and controllable physical (behavior) perspective. The thought or other mental activity was considered too abstract to be observable, and hence, like von Grasfeld's criticism, that behaviorism was better suited for teaching how to behave but not for building thinking skills. Learning based on behaviorism, emphasizes procedural and is bound by the law of stimulus (stimulation, encouragement, motivation, and triggers) and response (response, feedback, and answers). The emergence of a response is very dependent on the stimulus. The higher the stimulus, the higher the response; vice versa. In this regard, humans are like puppets in the hands of an insider. If the puppeteer moves, the puppet will move. On this basis, teaching and learning activities are carried out by manipulating stimuli and responses in the form of measurable, regular stimuli through the provision of something interesting, in the form of something desired by human instincts as found in the theory of human needs as developed by Maslow, such as the need for things -things of a physical nature, such as clothing, food, housing, money, jewelry and so on, as well as non-physical needs, such as honor, appreciation, security, love, compassion and so on; or like the theory of the need for achievement (N-Ach) as developed by David McClelland, namely the need to be the best, to be superior, to be a winner, a champion and so on. The stimulus is in the form of values that contain a work ethic, such as hard work, smart work, thorough work, sincere work, discipline, earnestness, never giving up, tenacity, and so on. In subsequent developments, behaviorism is not a simple matter. The theory of behaviorism is also associated with mystical things. The year, month, day, and date of one's birth are considered something that influences one's behavior. A man and a woman who are to become husband and wife must consider the meaning of the year, month, day, and date of their respective births. If the results of the calculation are good, it will affect the continuity of the household. Such an understanding, among others, is adhered to by Javanese society and is known as numerology. Not only certain objects such as keris pusaka, spears, and amulets; even animals and surrounding objects are also considered to influence a person's behavior and destiny, and so which are so far away, and tend to deviate from behaviorism and empirical theories which were originally only dependent on observable physical things (observable).

Furthermore, cognitivism has developed since Socrates, Plato, Rene Descartes (1596-1650), Arthur Schopenhauer, and Albert Bandura, who saw that knowledge could be obtained by relying on the power of reason. Therefore, mathematics as pure work of ratios, according to Descartes, is a universal paradigm for understanding something. Descartes claimed that he gained knowledge not from research, but from intense meditation, and after going through a series of very convincing dreams which led him to discover his new system of science and philosophy. This cognitivism theory is built from an assumption, that students are not white papers, empty glasses, or candles on the table but beings who have nature, passion, talents, talents, and many other potentials. Students are like the mainland where minerals, pearls, precious stones, gas, and various other valuables are stored. The teacher's task is to help students reveal, or actualize those high-value items to become actual, then forged, polish, print, and so on so that they become valuable. In this connection, Socrates said, that I am not a teacher who imparts knowledge to students. I am a midwife who helps a mother give birth. This theory, among others, was developed by Albert Bandura, who was originally an adherent of the Behaviorism school, then later became an adherent of the cognitivism ideology. A stream that focuses on conceptualizing the way students learn and emphasizes how information is obtained, organized, stored, and retrieved by the brain. After being influenced by the social learning theory initiated by Miller and Dollard which rejected behaviorism, Albert Bandura then realized that there was an aspect that was still left behind in humans, which he called the missing link from the theories he had developed, namely self-belief. The discovery of this additional self-confidence shows that Bandura is increasingly convinced of the cognitivism approach. Bandura's social learning theory, which is also called social cognitive learning, is intertwined with its aspects, namely

behavior, personal (person), and environment, which is hereinafter referred to as the triadic reciprocity of causality. These three aspects influence each other (reciprocal interaction). In this perspective, humans are seen as the result of the interplay of dynamics between person, behavior, and environment. Due to the complexity of the theory developed by Albert Bandura, some people say Bandura is a follower of Behaviorism and some say Bandura is a follower of cognitivism.

Meanwhile, constructivism is an epistemology that believes that knowledge is the result of a person's mental construction of reality. According to this theory, knowledge or concepts are formed through a complex construction process that involves humanity more holistically through various stages of mental work such as reorganization of understanding, problem-solving, metacognition, and so on. According to Robert Audi in the Cambridge Dictionary of Philosophy (p. 708) that constructivism originates from the epistemology of science built by Jean Piaget, a Swiss psychologist who started his career as a naturalist. According to Piaget, knowledge does not only originate from objects, as the empiricists believe, nor does it originate from the subject, person, or reason solely as the rationalists adhere to, but rather is the result of an inevitable interaction between the two: an entity of logical-mathematical structure. which involves various types of coordinated actions of a person (subject). In another version, this constructivism model has similarities with the convergence theory developed by William Stern.

From the explanation above, it is clear how many theories about humans, theories about science, and theories about scientific methodology are so complicated that influence the formulation of curriculum objectives, formulation of subjects and teaching materials as well as formulation of approaches, models, and learning methods. Various theories that are so complex are also found in theories that affect other curriculum components, namely the components of infrastructure and media, as well as the evaluation component which are not discussed in this paper. In the context of curriculum development, various theories are so complicated that it makes it difficult for curriculum development to be carried out.

Regarding the development of the PAI curriculum of the Faculty of Tarbiyah and Teacher Training, UIN Syarif Hidayatullah Jakarta which was developed can be stated as follows.

In the Guide to Undergraduate Curriculum One (S1) Islamic Religious Education FITK UIN Syarif Hidayatullah Jakarta (2018:), that the curriculum design of the PAI Study Program has undergone modifications from designs that are generally widely stated, namely objectives, subjects/teaching materials, teaching and learning processes, infrastructure and media, as well as evaluation of teaching results.

PAI curriculum begins by suggesting 1) identity; 2) head of department/study program; 3) rationale; 4) description of the department profile. study program; 5)) vision, mission, and goals; 6) graduate profiles, namely prospective PAI teachers at schools/madrasas from the TK/RA, SD/MI, SMP/MTs levels; SMA/MA, PAI researchers, and PAI counselors. As a prospective teacher, the meaning is as an educator, a creative, innovative PAI learning facilitator at the school/madrasah level from the kindergarten/RA level. SD/MI, SMP/M.Ts, SMA/MA, SMK/MAK who have a good personality, are knowledgeable and up-to-date in their fields and are responsible for carrying out tasks based on scientific and professional ethics, are skilled in using IT as a learning medium and have the potential to continue to a higher level of education. Meanwhile, as a researcher, he means a researcher on PAI problems, both those that occur in the community, and in educational institutions, as well as on PAI materials and books, which are then published in scientific forums.

Meanwhile, being a PAI counselor means being a PAI consultant at school, at the madrasah, and in the community regarding Islamic issues and educational issues; 7) Learning outcomes/graduate learning outcomes (CPL) which include: a) attitudes and values, b) knowledge, c) general skills; d) special skills, e) learning process; and e) assessment. Furthermore, it is also equipped with a PAI curriculum matrix table which contains (1) code, (2) course names, (3) SKS, (4) SMT, (5) Attitudes, (6) knowledge, (7) general skills, and (8) specific skills contained in Appendix 1. In addition, curriculum qualifications are also prepared which include: (1) Code, (2) Name of Course; (3) credits; (4) SMT; (5) Attitude; (6) Knowledge; (7) General skills, and (8) specific skills. Furthermore, curriculum qualifications are also compiled, which contain: (1) Number; (2) Course Code; (3) Courses; Main competence, supporting, others, group, MK status, semester; and implementation which includes theory and practice.

If the design and content contained in the PAI curriculum mentioned above are compared with the design and content contained in the education curriculum in general, there has been development in two aspects. First, development in terms of design components, the PAI curriculum does not only contain objectives, subjects/teaching materials, teaching and learning processes, infrastructure, and media as well as evaluation. Department/Study Program, rationale, description of Department profile. Study Program, vision, mission, graduate profile, graduate learning outcomes (CPL) which include attitudes and values, knowledge, general skills, and specific skills, as well as curriculum matrix, eye matrix elective courses, and curriculum qualifications. However, aspects of infrastructure and media seem to have received less development. Second, development in terms of the content contained in each component. The objective component, for example, is

coupled with graduate profiles and graduate learning outcomes both in terms of attitudes and values, knowledge, as well as in terms of general skills and specific skills with their respective indicators. Furthermore, in the components of the learning process in addition to establishing active learning policies, CTL, research-based learning, active, innovative, and creative learning as well as problem-solving adapted to learning materials, using discussion methods, seminars, lectures, questions, and answers, assignments and so on; also added with an explanation of the preparation of lecture material, the presence of lecturers, student attendance, monitoring lectures. In addition, assessments or exams are also developed by administering written, oral, and practical exams, writing papers, or other assignments. There is no grade correction test after the exam, but by following the lecture again. In addition, there are thesis exams or final lecture assignments, comprehensive exams, introduction to schooling (PLP), PLP II, TOEFL (Score 450) and TOAFI (Score 400), and others. Comprehensive exams include religious, educational, and BTQ (Read Write Al-Qur'an) exams.

However, in addition to having carried out development on the component aspects and contents of each component, there are several notes put forward by the informants which were explored through written interviews, as follows.

### **1. Development Policy for the Design of Islamic Education Curriculum Structure and Processes**

According to the informant, Siti Khadijah, Lecturer of PAI FITK UIN Syarif Hidayatullah Jakarta in a written interview on 3 November 2022 regarding the development of the curriculum structure design as follows.

Faculty policy has not been able to encourage Islamic Religious Education Study Program to carry out an analysis of the Islamic Religious Education Study Program curriculum structure, even though there are increasing numbers of issues hitting Islamic Religious Education courses in schools and madrasas. Not to mention the existence of a pandemic which has greatly affected more comprehensive PAI learning. There are many problems with PAI courses, but currently, they have not been able to encourage the PAI Study Program to conduct a review of the curriculum structure. PAI Study Program does not care about various issues that seek to bring down PAI in society. Insufficient analysis of learning in schools or madrasas which still lacks an emphasis on aspects of attitude. In addition, the crisis of role models and the creation of a religious academic culture is still not taken seriously.

Another informant, Prof. Dr. Armai Arief, M. Ag, Professor of PAI FITK in a written interview, on November 12, 2022, said, that the basic factors that are taken into consideration in the preparation and development of the PAI curriculum are very necessary for harmonization and intense communication targeting the integrated aspects of changes and developments that massive. These factors, first, are in line with the tagline or big theme of UIN Syarif Hidayatullah Jakarta which includes science, Islam, and Indonesianness; second, the material development factor (content) of PAI as a reformer (integration) from the saturation in receiving (receiving) information as *kalam al-muhafadzatu ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah*; third, where do you want to take the current scientific focus of PAI which is increasingly complex?

Next Dr. Zaimuddin, PAI Lecturer in a written interview on October 28 2022 said that curriculum development requires a strong foundation or principle. If the development process is haphazard and does not have a solid foundation, the quality of the educational output produced will not be guaranteed. The main principles in curriculum development are philosophical, psychological, sociocultural, science and technology, and organizational principles.

Meanwhile, the implementation of the curriculum development process was explained by Dr. Kadir, Deputy Dean for Academic Affairs at FITK UIN Jakarta in an interview on 25 November 2022. According to him, the implementation of the FITK PAI curriculum development is an inherent task with Study Program accreditation activities which take place every 4 years. A few months before the accreditation, the Dean made a curriculum review team consisting of the Head of the Study Program, leaders, and elements of PAI lecturers. Activities carried out include inviting stakeholders and related elements, including alumni and graduate users, such as school principals, teachers, and others to submit suggestions and input related to efforts to overcome the shortcomings and weaknesses of PAI and ideas for improvement. Furthermore, the Dean invited resource persons in the field of curriculum development to provide insight, information, and innovative ideas about the PAI curriculum. The team reformulated and improved the PAI curriculum by incorporating ideas and thoughts from various meetings. The draft produced by the Team was brought to the workshop held by the Faculty. The team perfected the curriculum draft that had been discussed in the workshop and included it in part of the Study Program accreditation document.

### **2. Islamic Education Curriculum Design**

In an interview with Prof. Dr. Armai Arief, M. Ag, Professor of PAI on 12 November 2022 it was said, that the curriculum design that has been designed and then reviewed at this time is an effort to align with the existence of a policy and unique challenges for future educational progress. This is considered an inevitability.

According to Drs. Abdul Haris, M.Ag, Head of the PAI Study Program, in an interview, on November 3, 2022, for example, said: The current curriculum design is felt to be lacking because it has not provided sufficient reinforcement of Arabic language skills to be able to take the TOAFL exam and comprehensive exams (reading and understand Arabic-language books. Likewise, in terms of its implementation, it seems that it is still considered ineffective. This was also stated by Drs. Abdul Haris, M.Ag. said: if the content of the current PAI curriculum is implemented in learning in classes and students follow well, so after graduating with the Bachelor's Degree from the PAI Study Program, alumni are ready to become professional teachers who have 4 competencies: academic, pedagogic, social and personality.

Something similar to the opinion of the informant mentioned above was also stated by informant Muhammad Zuhdi in a written interview on 3 November 2022. Saying the following.

The curriculum design that currently applies in the world of higher education is an Outcome Based Education (OBE) curriculum. This model pays attention to the formulation of graduate profiles and graduate learning outcomes (CPL) as the main factors in curriculum development. The PAI Study Program does not seem to fully refer to OBE in curriculum development. The details of the relationship between CPL and study materials and courses seem not to be well organized, so it is difficult to measure the relationship between the quality of graduates and the achievement of CPL. Maybe even Prodi never knows what the CPL of their study program is.

Meanwhile, Siti Khadijah, PAI Lecturer in an interview on 3 November 2022 said: that the course content in the PAI Study Program curriculum is generally ideal and proportional between Islam and education, but in terms of life skills it is still lacking.

Furthermore, Dr. Abdul Ghofur, MA, PAI Lecturer and Chair of the PAI Masters Study Program said that the current policy seems to be that all faculties have improved to facilitate the development of this curriculum (KKNI-Based Curriculum, Number 3 of 2020), including later discussing MBKM (Independent Learning and Independent Campus) , etc. In the context of the PAI curriculum, so as not to be left behind, the PAI Study Program curriculum should be able to position itself as a study program that can be adapted by the community. Therefore, what must be considered is the development of the world of industry, science, and technology. It's time for PAI content to be digitized, of course by not changing the nature and content of the content, the authenticity of which must be maintained.

According to Dr. Sapiudin Shidiq, M.Ag., PAI Lecturer and Secretary of the PAI Doctoral Program in an interview on 28 October 2022: It seems that the curriculum designed by the PAI Department is currently leading to Prodi (Study Program) which includes the Al-Qur'an Hadith, Fiqh groups, Aqidah and History of Islamic Civilization. However, this is more about specialization, not purely as a Study Program whose administration is specifically and professionally managed by a Study Program institution that can teach at a madrasah (Ibtidaiyah, Tsanawiyah, and Aliyah levels) with subjects such as Qur'an and Hads, Jurisprudence, Akidah Akhlak, and SKI , then it is proposed, that PAI in the future will no longer be a Department, but a Study Program based on the discipline of PAI Science. This study program is specifically for students who will take part in becoming teachers in Madrasahs.

### **3. Profile of Graduates and Objectives of PAI**

According to informant Muhammad Zuhdi in a written interview on 3 November 2022:

The existence of the PPG Program for prospective PAI teachers has changed the profile of graduates, and the vision and mission of the PAI Study Program. PAI graduates whose profiles were originally formulated to become professional religious teachers, need to be improved to become a kind of religious education expert who masters knowledge and skills as well as religious attitudes in a comprehensive manner. PAI does not aim to produce professional religious teachers, because professional teacher education will complement them. However, in my opinion, the division/grouping of PAI subjects into Aqidah/Akhlak, Qur'an Hadith, Fiqh, and Islamic History needs to be reviewed, because the development of aqidah is separated from morals, etc. written on November 3, 2022.

Next Dr. Abdul Ghofur MA, PAI Lecturer and Chair of the PAI Masters Program said: That, the mission and objectives of the PAI Study Program are inseparable from the 5 subjects in PI with their respective strengths: To prepare school PAI teachers and Madrasah PAI teachers. If a school PAI teacher is of course integrative, if a Madrasah PAI teacher is partial, such as preparing fiqh teachers, Aqidah teachers, Al-Qur'an Hadith teachers, SKI teachers, etc. But what needs to be emphasized now is that we want to prepare PAI teachers at schools or madrasahs. Because it's different. Many of our PAI graduates lack confidence in holding Hadith Subject because the content that must be taught is deep, but when teaching PAI at school he is immediately confident because perhaps it is very global and not rooted. When the need for PAI arose at Madrasah Aliyah, it was taken not from PAI alumni but many who took from religious faculties, for example, Aqidah took from the Department of Aqidah Philosophy; SKI from the Faculty of Adab. This condition is

because they are given a curriculum that is on the surface, not deep. This is a challenge for the PAI Study Program to reconstruct what the graduate profile is, what the learning achievements are like, then what the study material is like; to what kind of curriculum structure is offered.

According to Dr. Abdul Ghofur MA, in an interview on November 3, 2022, so far we have put more emphasis on how student students can teach, but less on how the child masters teaching materials. With the existence of the Teacher Professional Education (PPG) program, the policy has changed. In the past, PPG from Tarbiyah, if I'm not mistaken, only had 40% educational material, while the rest was PAI content. Currently, at PPG both the content and pedagogic aspects are all strengthened, regardless of Tarbiyah or non-Tarbiyah, this is because our teachers have weaknesses both in terms of methodology and terms of content. So the solution has to be sitting, how to teach the methodology must be related to the content, but there must also be special material about PAI. If PAI dares to propose a policy to accept only Islamic Boarding Schools and Aliyah graduates from Religion.

#### **4. Courses/Teaching Materials**

In an interview with Dr. Abdul Ghofur MA, on November 3 2022 regarding courses/teaching materials in the PAI curriculum, it was stated as follows.

In terms of pedagogic content, I think it is enough, especially in terms of strengthening the methodology, such as methods and strategies, my friends in the Study Program are already qualified. When entering the PAI content, we have to sit down, for example, whether the content provided must be the same as the SKI in Tarbiyah with the SKI in the Faculty of Adab, that's sharp. Also regarding the Al-Qur'an Hadith whether it has to be the same as the Al-Qur'an Hadith in the Ushuluddin faculty, this has not been sat down yet. So when the graduates come from Islamic boarding schools, they are good at mastering the PAI content. When he was in high school he was not confident about becoming a PAI teacher, while his recruitment was wide open from SMA, Aliyah.

Professor of Islamic Religious Education, Prof. Dr. Armai Arief, M.Ag in an interview on 12 November 2022 said: Talking about course content, it is necessary to review it to create professional PAI graduates. This needs to be followed up as early as possible so that the hope that the community will feel that the existence of PAI is still very much needed not only to fulfill purely administrative aspects in education but also in the scientific realm to have a definite direction in mastering a field. Therefore, in the course content, it is better if there are additional basic courses and experiences related to learning the yellow book. Even though in the review of the curriculum so far there has been Qiraatul Pole with a weight of 2 credits, it seems that students feel it is less effective.

Meanwhile, dr. Sapiudin Shidiq, M.Ag; PAI Lecturer and Secretary of the PAI Doctoral Program, in his interview, on October 28, 2022, said, that in the curriculum structure in the form of lecture material at FITK it seems that the Faculty needs to consider including courses in PAIN's, namely the science of Ushul Fiqh to become MKDU (Basic Courses) General). This course is important for students to learn and lecture in all majors within FITK, not just PAI.

#### **5. Learning Approaches, Models, and Methods**

According to Muhammad Zuhdi in a written interview on November 3, 2022, learning approaches, models, methods, techniques, and tactics are always developing, and PAI is no exception. Learning approaches that are currently being developed in the world of higher education are project methods and problem-based learning. However, of course, the selection of this method needs to pay attention to the achievements of the CPMK (course learning achievement) and its subCPMK.

Professor of Islamic Religious Education, Prof. Dr. Armai Arief, M.Ag in an interview on 12 November 2022 said that it needed to be strengthened through various learning models including first holistic learning; second humanistic; third emancipatory; and fourth effective. The four models have implications for important fundamental scopes such as considering sociological, cultural, psychological, philosophical, and pragmatic aspects.

Meanwhile, Siti Khadijah, PAI Lecturer in an interview on 3 November 2022 said that her learning also places less emphasis on learning that can produce innovative products or programs with an emphasis on Project Based Learning or Problem-Based Learning which can produce critical students. It is better to carry out FGDs for lecturers and related parties, for example, an association of PAI lecturers to give each other input on each subject so that they can produce superior PAI and become problem solvers in society.

Furthermore, Siti Khadijah, in a written interview on November 3, 2022, said that the majority of the lecture methods used were lectures, seminars, group discussions, and questions and answers. It is still rare for lecturers to use inquiry and discovery learning models so that students can find problems that exist in society.

Problem-Based Learning models related to current issues are also rare, and Project Based Learning models are still minimal, so students' creative and innovative attitudes are less explored.

## **6. Learning Infrastructure and Media**

Prof. Dr. Armai Arief, M.Ag, Professor of PAI in an interview on 12 November 2022 said that the facilities and infrastructure available at UIN Syarif Hidayatullah related to the PAI Study Program seemed to be sufficient, only maintenance and utilization needed to be improved. Even if you want to hold a virtual space about PAI like blockchain which is currently busy with innovation related to changes and development of civilization.

According to Muhammad Zuhdi in a written interview on November 3, 2022, the facilities needed by the PAI Study Program are closely related to the deepening and application of PAI in daily religious practices. Therefore, learning facilities that support the success of achieving CPL need to be considered. The development of information technology is also an important factor in determining facilities so that PAI students can further improve their quality.

In line with that, Siti Khadijah, Lecturer at PAI FITK UIN Jakarta, in a written interview on 3 November 2022, said that facilities were still lacking, especially teaching materials. Lecture facilities have not been equipped with Hybrid Learning. Likewise, the microteaching room is incomplete and only indoor yet outdoor, also the PAI laboratory still does not support student entrepreneurship skills and abilities.

According to Drs. Abdul Haris, M.Ag, Head of the PAI Study Program, in a written interview, on November 3, 2022, that the classrooms and their equipment, prayer facilities, laboratories, libraries, practicum rooms, and workshop rooms are all-sufficient. What is missing is a room for each lecturer that allows him to carry out academic work undisturbed.

According to Dr. Abdul Ghofur, MA, in a written interview on November 3, 2022, the development of the PAI Lab should not only use the mosque, but must use digital technology, for example regarding Takhrijul Hadith not manually, but with digital technology, including digital interpretation studies, it needs books -Digital interpretation book. So it is necessary to strengthen the PAI Lab which can support it, including SKI Media and others.

## **7. Evaluation of PAI Learning**

According to Muhammad Zuhdi in a written interview on November 3, 2022, project evaluation and problem-based learning are evaluation models that are very relevant to current needs.

Meanwhile, Siti Khadijah in a written interview on 3 November 2020 said that there are still many assessment systems that emphasize only knowledge gain. So learning has not produced concrete or abstract products that can benefit society. It is advisable that at the end of each semester, the PAI Study Program holds an exhibition of product creations during lectures so that lecturers and students are motivated to continue working and carrying out innovative activities.

According to Dr. Abdul Ghofur, MA, in an interview, on November 3, 2022, there will be an evaluation of the results and evaluation of the process. Process evaluation should be further developed, for example how the texts learned can be practiced, adapted to life, observation, for example, evaluation through journal entries, and observations. The evaluation of results also needs to be developed so that the results are truly accurate so that the quality of graduates can be measured and accounted for.

## **Conclusion**

Based on the description and analysis mentioned above, the following conclusions can be stated.

First, today, Islamic religious knowledge has experienced extraordinary developments. In addition to Islamic religious knowledge as a teaching that is practical and da'wah in nature, it has also been born as a scientific discipline that has various kinds that stand alone and tend not to interact; Islamic religious knowledge that is broad, rational, open, tolerant, historical and sociological; Islamic religious knowledge which emphasizes the strengthening of each field of religious knowledge; Islamic religious science which emphasizes strengthening methodology, Islamic religious science which prioritizes a multi-disciplinary approach, and Islamic religious knowledge in the form of a comprehensive study. The dynamics of the development of Islamic religious knowledge have had a tremendous influence on the content of the Islamic Religious Education Study Program.

Second, until now there is no standard and agreed-on theory of curriculum development as a curriculum development model that is used by all educational institutions. Approaches, models, designs, and curriculum development methodologies are very varied, and it is up to the developers to use whatever they choose flexibly. However, there are general curriculum main components that still exist, namely components objectives, subject components, teaching and learning process components, infrastructure components, and media, as well as



evaluation components. The opportunity to develop a flexible or free-to-control curriculum has also been utilized by the PAI Study Program, Faculty of Tarbiyah and Teacher Training, UIN Syarif Hidayatullah Jakarta.

Third, the design of the curriculum development for the PAI FITK UIN Syarif Hidayatullah Jakarta is carried out by taking into account various global developments, developments in science and technology, and national policies in the field of education; among others Law Number 20 of 2003 concerning the National Education System; Law Number 12 of 2012 concerning Higher Education; Government Regulation Number 32 of 2017 concerning National Education Standards, Indonesian National Competency Qualifications, National Agenda on education in terms of equal access, quality improvement, and local, national and global competitiveness, Vision, Mission and Objectives of UIN Syarif Hidayatullah Jakarta, the flagship program of UIN Syarif Hidayatullah Jakarta 2020-2030. Based on these considerations, the FITK PAI curriculum development design includes Identity, Department/Study Program leaders, Rationale, Department/Study Program Descriptions, Vision, Mission and Goals, Graduate Profiles, Learning Out Come/Graduate Learning Outcomes, Learning Process, and assessment.

Fourth, by comparing the content contained in the documents with the results of written interviews and observations, the research found that the development of the FITK PAI curriculum has been carried out every 4 years in an integrated manner with the Study Program re-accreditation program and is running. Curriculum design is structured quite dynamically while still not leaving the main components of the curriculum. However, it is considered that this design does not fully refer to CPL, does not anticipate the policy of the birth of PPG which takes part in pedagogic competence from curriculum content, does not anticipate unpreparedness or lack of confidence in Islamic Religious Education graduates to teach Islamic Religious Studies in the branch of religious knowledge for madrasah. Apart from that, the teaching and learning process at PAI has not been based on student active learning such as PBL, and CTL; have not implemented a holistic, humanist, emancipatory, and effective learning model; in the field of infrastructure and media, PAI study programs have not utilized digital technology.

Fifth, based on the findings above, this study suggests the need to strengthen the design of the Islamic Religious Education Study Program's curriculum development which is directed at producing superior and quality prospective PAI teachers for madrasas and schools. Islamic Religious Education teachers for madrasas are Islamic Religious Education graduates who can teach Islamic Islamic Studies in depth by referring to the yellow book and Islamic Religious Education Teachers for Schools are Islamic Religious Education graduates who besides mastering broad Islamic religious knowledge, and mastering the yellow scriptures, even though they are not proficient, have Islamic Islamic education insights with a scientific approach. Because PAI graduates who wish to become professional teachers must attend PPG, the content of Pedagogic courses in the PAI curriculum must now be transferred to PPG and replaced with strengthening the mastery of PAI material content by referring to Arabic-language literature. In terms of learning models and methods to be more student-centric based with holistic, emancipatory, humanistic, and effective models. In terms of infrastructure needs to be based on digital technology; and in the field of evaluation, it is not only cognitive, verbalises, and abstract in nature, but is accompanied by showing visible graduates' work products, results of entrepreneurship activities, and so on. Besides that, it is also suggested that the Faculty dare to set strict requirements for prospective students who will enter PAI. Namely students of 'Aliyah or the equivalent who can read the yellow book even though they have not reached the advanced level; namely those who have attended Islamic boarding schools, attended Arabic language courses, studied the yellow book at mosques and others; or other self-taught business. The qualification requirements for mastery of the Arabic language or the Yellow Book and Islamic religious insight must be treated strictly, to produce input (prospective students) who are worthy of being trained as PAI teachers in madrasas and schools. The requirements for prospective PAI students must be specific, as are the requirements for prospective students who will enter the Faculty of Medical Education and who must have high scores in Mafikib subjects (Mathematics, Physics, Chemistry, and Biology).

### **Bibliography**

- [1]. Abdullah, Taufik, dan M. Rusli Karim, *Metodologi Penelitian Agama Suatu Pengantar*, (Yogyakarta: Tiawa Wacana Yogya, 1989), cet. I.
- [2]. Abd.Ghafar, Irpan dan Muhammad Jamil, *Re Formulasi Rancangan Pembelajaran Pendidikan Agama Islam*. (Jakarta: Nur Insani,2003).
- [3]. Abu An-Nashr, Abdul Jalil Isa, *Ijtihad Rasulullah SAW*, (terj.) Wawan Djunaedi Soffandi, dari judul asli *Ijtihadur Rasuul, SAW*, (Jakarta: Pustaka Azzam, 2001), cet. I.
- [4]. Ahmed, Akbar, *Discovering Islam Making Sense of Muslim History and Society*, (London and New York: Routledge, 2002).
- [5]. Ali, Maulana Muhammad, *Islamologi (Dinul Islam)*, (terj.) R. Kaelan dan H.M. Bachrun, (Jakarta: PT Ichtisar Baru-Van Hoeve, 1980).

- 
- [6]. Aliy, Abul Hasan al-Hasaniy al-Nadwiyy, *Kerugian Apa Yang Diderita Dunia Akibat Kemerostan Kaum Muslimin*, (terj.) Abu Laila dan Muhammad Tohir dari judul asli *Maadza Khasira al-Alam bin Inhithath al-Muslimin*, (Beirut-Libanon: Dar al-Qur'an al-Karim: The Holy Koran Publishing House, 1404 H./1984 M.).
- [7]. Al-Aqqad, Abbas Mahmud, *Kejeniusan Rasulullah SAW* (terj.) Gazirah Abdi Ummah, dari judul asli *Abqariyatu Muhammad*, (Jakarta: Pustaka Azzam, 2001), cet. I
- [8]. Arif, Mahmud, *Pendidikan Islam Transformatif*, (Yogyakarta: LkiS Yogyakarta, 2008), cet. I
- [9]. Arikunto, Suharsimi, *Dasar-dasar Evaluasi Pendidikan (Edisi Revisi)*, (Jakarta: Bumi Aksara, 2009), cet. IX.
- [10]. Azra, Azyumardi, *Relevansi Islam Wasathiyah, dari Melindungi Kampus Hingga Mengaktualisasi Kesalehan*, (Jakarta: Kompas Media Nusantara, 2020), cet. I.
- [11]. -----, *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: Logos Wacana Ilmu, 1999), cet. I.
- [12]. -----, *Relevansi Islam Wasathiyah, dari Melindungi Kampus Hingga Mengaktualisasi Kesalehan*, (Jakarta: Kompas Media Nusantara, 2020), cet. I.
- [13]. -----, *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: Logos Wacana Ilmu, 1999), cet. I.
- [14]. -----, *Menteri-menteri Agama RI Biografi Sosial-Politik*, (Jakarta: Kerjasama INIS, PPIM dan Balitbang Departemen Agama/Kementerian Agama RI, 1998)
- [15]. Bahesyti, Muhammad Husaini, dan Jawad Bahonar, *Intisari Islam, Kajian Komprehensif tentang Hikmah Ajaran Islam*, (Jakarta: Lentera Basritama, 2003), cet. I.
- [16]. Bek, Ahmad al-Hasyimi, *Mukhtar al-Ahaadits al-Nabawiyyah*, (Mesir: Mathbaah Hijaziyy, 1367 H./1948 M.). cet. VI.
- [17]. Connolly, Peter, *Aneka Pendekatan Studi Agama*, (terj.) Imam Khoiri, dari judul asli *Approaches to the Study of Religion*, (Yogyakarta: LkiS Yogyakarta, 2002), cet. I.
- [18]. David, Fred R., *Strategic Management Concepts and Cases*, (New Jersey USA: Pearson Education International, 2009), Twelfth Edition.
- [19]. Fadjar, A.Malik, *Reorientasi Pendidikan Islam*, (Jakarta: Fajar Dunia, 1999), cet. I.
- [20]. Fadhilah, Muhammad, *Desain Pembelajaran PAUD Tinjauan Teoritik & Praktik*, (Jogjakarta: Ar Ruzz Media, 2012), cet. I.
- [21]. Faozan, Ahmad, *Wacana Intoleransi dalam Buku Teks Pendidikan Agama Islam*, (Jakarta: SPs UIN Syarif Hidayatullah Jakarta, 2021).
- [22]. Hawa Said, *al-Islam*, (terj.) Abdul Hayyie al-Kattani, dari judul asli *al-Islam*, (Jakarta: Gema Insani, 1425 H./2004), cet. I.
- [23]. Hefner, Robert W., *Making Modern Muslims The Politics Islamic Education in Southeast Asia*, (USA: University of Hawaii Press, 2009).
- [24]. Hidayat, Komaruddin dan Wahyuni Nafis, *Agama Masa Depan, Perspektif Filsafat Perennial*, (Jakarta:Paramadina, 1975), cet. I.
- [25]. Idrus, Muhammad, *Metode Penelitian Ilmu Sosial Pendekatan Kualitatif dan Kuantitatif*, (Jakarta: Erlangga,2009). Cet. I.
- [26]. Jabali, Fuad dan Jamhari, *IAIN & Modernisasi Islam di Indonesia*, (Jakarta: UIN Jakarta Press, 2003), cet.III
- [27]. Kartanegara, Mulyadhi, *Integrasi Ilmu sebuah Rekonstruksi Holistik*, (Jakarta: UIN Jakarta Press, Kerjasama dengan (Bandung:Mizan Pustaka, 2005)
- [28]. Kamaluddin, Laode M., *on Islamic Civilization Menyalakan Kembali Lentera Peradaban Islam yang Sempat Padam*, (Jakarta: Republikata, 2010).
- [29]. Khasanah, Lathifatul, *Desain Pembelajaran Karakter Anak Usia Dini dalam Pendidikan Agama Islam*, (Jakarta: SPs UIN Syarif Hidayatullah Jakarta, 2022).
- [30]. Koentjaraningrat, *Metode-metode Penelitian Masyarakat*, (Jakarta: Gramedia, 1983), cet. III.
- [31]. Langgulung, Hasan, *Pendidikan Islam dalam Abad ke-21*, (Jakarta: Pustaka al-Husna Baru, 2003).
- [32]. Mapuna, Hadi Daeng, *Dulu IAIN Kini UIN Alauddin*, (Makassar: Alauddin Press, 2005), cet. I
- [33]. Maddais, *Modernisasi Pendidikan Islam (Studi Peran dan Pemikiran K.H.Mas Abdurrahman tentang Pendidikan Madrasah dan Praksisnya)*, (Jakarta: SPs UIN Jakarta, 2022).
- [34]. Madjid, Nurcholish, *Islam Doktrin dan Peradaban sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan dan Kemoderenan*, (Jakarta: Yayasan Wakaf Paramadina, 1992), cet. II.
- [35]. -----, *Khazanah Intelektual Islam*, (Jakarta: Bulan Bintang, 1984)
- [36]. Mansur, Yakhsyallah, *Ash Shuffah Pusat Pendidikan Islam Pertama yang Didirikan dan Diasuh Nabi Muhammad SAW*, (Jakarta: Republika, 2015)
-

- [37]. Mastuhu, *Memberdayakan Sistem Pendidikan Islam*, (Jakarta: Logos Wacana Ilmu, 1999), cet.
- [38]. Maulani, Achmad, "Tradisi Kritis-Profetik Beragama," dalam *Kompas*, Selasa, 30 Mei, 2017.
- [39]. Mulkan, Abdul Munir, *Nalar Spiritual Pendidikan Solusi Problem Filosofis Pendidikan Islam*, (Yogyakarta: PT Tiara Wacana Yogya, 2002), cet. I.
- [40]. Munir, Muhammadm Islam in History, (New Delhi: Kitab Bhavana, 1999).
- [41]. Muthahhari, Murtadha, *Pengantar Ilmu-ilmu Islam*, (Jakarta: Pustaka Zahra, 1424 H./2003 H.).
- [42]. Mirza, Muhammad R, dan Muhammad Iqbal Siddiqi (ed), *Muslim Contribution to Science*, (Lahore (Pakistan): Kazi Publications, 1986), First Edition.
- [43]. Mufti, Muslim, *Kekuatan Politik di Indonesia*, (Bandung: CV Pustaka Setia, 2013), cet. I
- [44]. Mukti Ali, H.A., *Alam Pikiran Islam Modern di India dan Pakistan*, (Bandung: Mizan, 1996), cet. III
- [45]. Mulkan, Abdul Munir, *Nalar Spiritual Pendidikan Solusi Problem Filosofis Pendidikan Islam*, (Yogyakarta: Tiara Wacana Yogya, 2002), cet. I
- [46]. Nasution, Harun, *Pembaharuan dalam Islam Sejarah Pemikiran dan Gerakan*, (Jakarta: Bulan Bintang, 1975), cet. I.
- [47]. Maddais, *Modernisasi Pendidikan Islam (Studi Peran dan Pemikiran K.H.Mas Abdurrahman tentang Pendidikan Madrasah dan Praksisnya*, (Jakarta: SPs UIN Jakarta, 2022).
- [48]. Madjid, Nurcholish, *Islam Doktrin dan Peradaban sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan dan Kemoderenan*, (Jakarta: Yayasan Wakaf Paramadina, 1992), cet. II.
- [49]. -----, *Khazanah Intelektual Islam*, (Jakarta: Bulan Bintang, 1984)
- [50]. Mansur, Yakhsyallah, *Ash Shuffah Pusat Pendidikan Islam Pertama yang Didirikan dan Diasuh Nabi Muhammad SAW*, (Jakarta: Republika, 2015)/
- [51]. Maulani, Achmad, "Tradisi Kritis-Profetik Beragama," dalam *Kompas*, Selasa, 30 Mei, 2017.
- [52]. Mulkan, Abdul Munir, *Nalar Spiritual Pendidikan Solusi Problem Filosofis Pendidikan Islam*, (Yogyakarta: PT Tiara Wacana Yogya, 2002), cet. I.
- [53]. Munir, Muhammad, *Islam in History*, (New Delhi: Kitab Bhavana, 1999).
- [54]. Muthahhari, Murtadha, *Pengantar Ilmu-ilmu Islam*, (Jakarta: Pustaka Zahra, 1424 H./2003 H.).
- [55]. Nasr, Vali, *The Rise of Islamic Capitalism Why The New Muslim Moddle Class is the Key to Defeating Extremism*, (New York, London, Toronto, Sidney: Free Press, 2010).
- [56]. Nasution, Harun, *Pembaharuan dalam Islam Sejarah Pemikiran dan Gerakan*, (Jakarta: Bulan Bintang, 1985).
- [57]. -----, *Islam Ditinjau dari Berbagai Aspeknya* Jilid I dan II, (Jakarta: UI Press, 1979).
- [58]. -----, *Teologi Islam Aliran-aliran Sejarah Analisa Perbandingan*, (Jakarta: UI Press, 1972), cet. II.
- [59]. -----, *Filsafat dan Mistisisme dalam Islam*, (Jakarta: Bulan Bintang, 1978).
- [60]. Nasution S., *Pengembangan Kurikulum*, (Bandung: Citra Aditya Bakti, 1993).
- [61]. Nata, Abuddin, *Metodologi Studi Islam*, (Jakarta: RajaGrafindo Persada, 2014), cet. I.
- [62]. -----, *Studi Islam Komprehensif*, (Jakarta: Prenadamedia, 2018), cet. I.
- [63]. -----, *Sejarah Pendidikan Islam pada Periode Klasik dan Pertengahan*, (Jakarta: Raja Grafindo Persada, 2012).
- [64]. -----, *Integrasi Ilmu Agama dan Ilmu Umum*, (Jakarta: UIN Jakarta Press, 2003).
- [65]. -----, *Manajemen Pendidikan Mengatasi Kelemahan Pendidikan Islam di Indonesia*, (Jakarta: Prenada Media Group, 2003), cet. I.
- [66]. -----, *Islam & Ilmu Pengetahuan*, (Jakarta: Prenada Media Group, 2018), cet. I.
- [67]. -----, *Pemikiran Pendidikan Islam & Barat*, (Jakarta: RajaGrafindo Persada, 2013), cet. II.
- [68]. Palmer, Joy A. (ed), *50 Pemikir Pendidikan dari Piaget sampai Masa Sekarang*, (Alih bahasa) Farid Assifa, dari judul *Fifty Modern Thinkers on Education*, (Yogyakarta: Jendela, 2003), cet. I.
- [69]. Parisi, Salman, *Model Pengarusutamaan Nilai Welas Asih (Compassion) dalam Pendidikan Agama Islam (PAI) di SMA Lazuardi Global Compassionate School (GCS)*, (Jakarta: SPs UIN Syarif Hidayatullah Jakarta, 2022).
- [70]. *Pedoman Penulisan Tesis dan Disertasi Program Magister dan Doktor Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta*, (Jakarta: SPs UIN Syarif Hidayatullah Jakarta, 2018).
- [71]. *Pedoman Kurikulum Strata Satu (S1) Pendidikan Agama Islam Jurusan Pendidikan Agama Islam Fakultas Ilmu Tarbiyah dan Keguruan UIN Syarif Hidayatullah Jakarta*, (Jakarta: Fakultas Ilmu Tarbiyah dan Keguruan UIN Syarif Hidayatullah Jakarta, 2018).
- [72]. *Pedoman Akademik Program Strata I (S1) UIN Syarif Hidayatullah Jakarta*, (Jakarta: UIN Syarif Hidayatullah Jakarta, 2019/2020).
- [73]. Perwadarminta, W.J.S., *Kamus Umum Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1991), cet. XII.
- [74]. *Peta Penelitian dan Pengabdian kepada Masyarakat Fakultas Ilmu Tarbiyah dan Keguruan UIN Syarif Hidayatullah Jakarta*, (Jakarta: FITK UIN Syarif Hidayatullah Jakarta, 2022).
-

- [75]. Pulungan, J. Suyuthi, *Universalisme Islam*, (Jakarta: Moyo Segoro Agung, 2002), cet. I.
- [76]. Raco, J.R., *Metode Penelitian Kualitatif, Jenis, Karakteristik dan Keunggulannya*, (Jakarta: PT Gramedia Widiasarana Indonesia, 2010), cet. I.
- [77]. Rooijackers, AD., *Menggas Mengajar dengan Sukses Petunjuk untuk Merencanakan dan Menyampaikan Pengajaran*, (terj.) Soerono, (Jakarta: Grasindo, 2008), cet. ke-XIII.
- [78]. Renard, John, *Seven Doors to Islam Spirituality and the Religion Life of Muslims*, (Berkeley, Los Angeles, London: Univerity of California Press, (1996).
- [79]. Sabiq, Sayid, *Aqidah Islam Pola Hidup Manusia Beriman*, (terj.)Moh. Abdai Rathomy, dari judul asli *al-Aqaaid al-Islamiyah*, (Bandung: Diponegoro, 1978).
- [80]. Said, Nurman, dkk (Ed.), *Sinergi Agama dan Sains Ikhtiar Membangun Pusat Peradaban Islam*, (Makassar: Alauddin Press, 2005)
- [81]. Saridjo, Marwan (ed), *Mereka Bicara Pendidikan Islam sebuah Bunga Rampai*, (Jakarta: RajaGrafindo Persada, 2009), cet. I.
- [82]. Siradj, Ahmad Zacky, *Islam & Transformasi Indonesia*, (Jakarta: Kerjasama IKALUIN Jakarta & Penerbit Penjuru Ilmu, 2019), cet. I.
- [83]. Al-Sirjani, Raghil, *Sumbangan Peradaban Islam pada Dunia*, (terj.) Sonif Masturi Irham, dari judul asli *Madza Qaddamal Muslimuuna lil Alam*, (Jakarta: Pustaka Kautsar, 2011).
- [84]. Soedjatmoko, *Dimensi Manusia dalam Pembangunan*, (Jakarta: LP3ES, 1983), cet. I. Steenbrink, Karel A., *Beberapa Aspek tentang Islam di Indonesia Abad ke-19*, (Jakarta: Bulan Bintang, 1984), cet. I
- [85]. As-Sayyid, Abdul Basith Muhammad, *Membangkitkan Kekuatan Paling Dahsyat dalam Diri*, (terj.) Muhtadi Kadi dari judul asli *Ath Thaaqah Ar-Ruhiyyah Fawaid Duniawiyah wa Ukhwariyyah, The Spiritual Power*, (Jakarta: Nakhlah Pustaka, 2008).
- [86]. Shihab, M. Quraish, “*Membumikan*” *Al-Qur’an, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1413 H./1992 M.) cet. II.
- [87]. Shoimin, Aris, *68 Model Pembelajaran Inovatif dalam Kurikulum 2013*, (Yogyakarta: Ar Ruzz Media, 2013), cet. I.
- [88]. Stanton, Charles Michael Stanton, *Pendidikan Tinggi dalam Islam*, (terj.) H. Affandi dan Hassan Asari, dari judul *Higher Learning in Islam*, (Jakarta: Logos Publishing House, 1994), cet. I.
- [89]. Stoddard, L. *Dunia Baru Islam (The New World of Islam)*, (Jakarta: Panitia Penerbit, 1966).
- [90]. Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kualitatif, Kuantitatif dan R&D*, (Bandung: Alfabeta, 2006).
- [91]. Sugiyanto, *Model-model Pembelajaran Inovatif*, (Surakarta: Yuma Pustaka, 2011).
- [92]. Sutikno, M. Sobry, *Menggas Pembelajaran Afektif dan Bermakna*, (Mataram: NTP Mataram, 2007).
- [93]. Syarif, M. Zainul Hasani, *Dinamika Pendidikan Islam Minoritas, Eksistensi, Kontestasi dan Konvergensi Lembaga Pendidikan Tinggi Muhammadiyah di Nusa Tenggara Timur*, (Jakarta: SPs UIN Syarif Hidayatullah Jakarta, 2021).
- [94]. Al-Syathibi, *al-Muwafaqat fi Ushul al-Ahkaam*, Juz II, (Beirut: Dar al-Rosyad al-Haditsah, tp. Th.)
- [95]. Al-Syaibany, Omar Mohammad al-Toumy, *Falsafah Pendidikan Islam*, (terj.) Hasan Langgulung dari judul asli *Falsafah al-Tarbiyah al-Islamiyah*, (Jakarta: Bulan Bintang, 1979).
- [96]. As Sirjani, Raghil, *Sumbangan Peradaban Islam pada Dunia*, (Jakarta: Pustaka al-Kautsar, 2011), cet. I.
- [97]. Truna, Dody S, dan Ismatu Ropi, *Pranata Islam di Indonesia, Pergulatan Sosial, Politik, Hukum, dan Pendidikan*, (Jakarta: Logos Wacana Ilmu, 2002).
- [98]. Tsanaillah, al-Syaikh Al-Thaaf al-Rahman, *al-Masail al-Aqidah al-Mutalliqaah bi Aadam*, Juz III, (Madinah: al-Jaamia al-Islamiyah bi al-Madinah al-Munawwaroh, 2010)
- [99]. *Al-Qur’an Tiga Bahasa, Arab-Indonesia-Inggris plus Transliterasi Arab Latin*, (Depok: al-Huda, 2012).
- [100]. Wahid, Abdurrahman, *Islam Kosmopolitan Nilai-nilai Indonesia & Transformasi Kebudayaan*, (Jakarta: The Wahid Institut, 2007), cet. I.
- [101]. Wildan, Muhammad, dkk, *Menanam Benih di Ladang Tandus, Potret Sistem Produksi Guru Agama Islam di Indonesia*, (Jakarta: PPIM UIN Syarif Hidayatullah Jakarta dan CIS Form UIN Sunan Kalijaga Yogyakarta, (2019).
- [102]. *UIN Syarif Hidayatullah Jakarta, Pedoman Akademik Program Strata 1 2017/2018*, dan Tahun 2019-2020, 2020/2021), (Jakarta: UIN Syarif Hidayatullah Jakarta, 2017 dan Tahun 2019, 2020).
- [103]. Truna. Dody S dan Ismatu Ropi, *Pranata Islam di Indonesia, Pergulatan Sosial, Politik, Hukum dan Pendidikan*, (Jakarta: Logos Wacana Ilmu, 2001), cet. II
- [104]. Warsita, Bambang, *Teknologi Pembelajaran Landasan & Aplikasinya*, (Jakarta: PT Rineka Cipta, 2008), cet. I.
- [105]. Yatim, Badri dan Hamid Nasuhi (ed.), *Membangun Pusat Keunggulan Studi Islam Sejarah dan Profil Pimpinan IAIN Syarif Hidayatullah Jakarta 1957-2002*, (Jakarta: UIN Jakarta Press, 2002).
-

[106]. Zaini, A. Helmy Faishal, Agama yang Melindungi, dalam *Kompas*, Selasa, 15 Agustus 2017.

[107]. Zuriyah, Nurul, *Metode Penelitian Sosial dan Pendidikan, Teori-Aplikasi*, (Jakarta: Bumi Aksara, 2006), cet.